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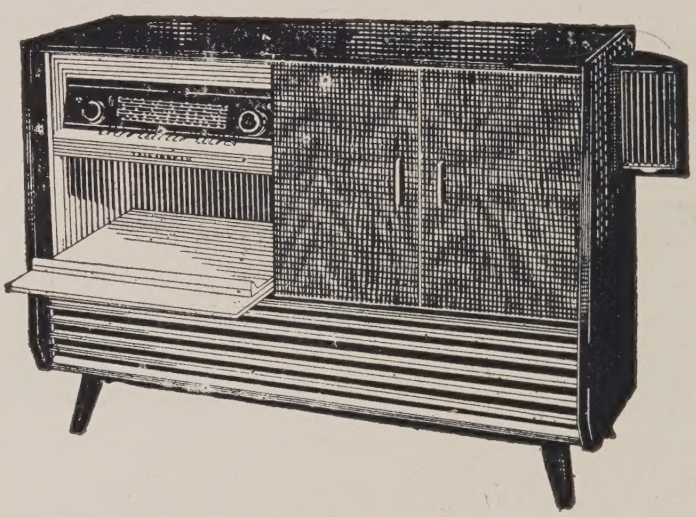

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STUDIES OF BUDDHIST LOGIC

By M. Kutasova

(*Soviet Union*)

ACADEMICIAN Feodor Scherbatskoy (1866-1942), the Russian Orientalist, is an outstanding authority on Buddhist philosophy and logic. There are hardly any contemporary books on Hinduism and Buddhism which do not refer to him and his works.

Feodor Scherbatskoy went to St. Petersburg University and then continued his studies in Bonn, Vienna and in Mongolia, where he perfected his knowledge of the Tibetan language under the direction of lamas. Between 1908 and 1911 he was in India, and here is what he wrote about his stay in that country: "We lived in a completely Indian atmosphere, in a place where there was not a single European, where Sanskrit was the only spoken language, spending our time from morning until night in philosophic discussions".

This excellent training in Sanskrit language and literature helped him to become a foremost authority on the history of Buddhism, and his works are as highly appreciated in Europe as they are in Asia.

PRINCIPAL BOOKS

His principal books, which are considered as classics in this field, have been written after the October Revolution. The first *The Central Conception of Buddhism and the Meaning of the Word Dharma*, published in 1924 dealt with Hinayana Buddhism — Theravada philosophy. His next work *The Conception of Buddhist Nirvana* came out in 1927. In it he dealt with Mahayana philosophy. In 1932 he published his *Buddhist Logic* dealing with logic and the theory of knowledge of the later Buddhists belonging to the Yoga school of thought.

In the first work Scherbatskoy analyses the meaning of the word "dharma", which is the central philosophic concept in early Buddhism. The first translators of the Pali Canon into European languages—Rhys Davids and Max Muller—interpreted "dharma" as "law". Sylvain Levi and A. B. Keith, on the other hand, translated it as meaning a "thing" or "oject".

On the basis of a careful analysis of Abhidharmakosa, Vasubandhu, and Vyasabhasya, Scherbatskoy demonstrated that besides failing to reveal the philosophic significance of the term "dharma", these translations in fact distort the consistent logical system of early Buddhism which stems from this concept. Scherbatskoy asserted that "dharma" is not related to objects only, but to senses, ideas, and consciousness as well; hence, in European languages a closer equivalent of the Indian term would be the word "element", for it is applicable both to physical and spiritual phenomena.

In his book *The Central Conception of Buddhism and the Meaning of the Word Dharma*, Scherbatskoy supplies convincing evidence that the concept "dharma" is the logical outcome of the denial of the existence of the soul, the individual, and of immutable substance in general; that the teaching of the Buddha dealt with elements of being and elements of the individual, with the causal relation of these elements, the ways of overcoming them, and with ultimate emancipation.

Proceeding from a correct interpretation of early Buddhism, Scherbatskoy disagrees with the Russian scholar O. Rosenberg who put the emphasis on the illusionist tendency in the Buddha's doctrine. From the very outset the adepts of Theravada regarded "dharma" as a reality; the world, says Vacaspatimisra, is like an illusion, yet it is not an illusion (*mayeva natu maya*). Neither does he agree with the scholars who proceed from the

principal concept of Theravada that "everything exists", and who considered the latter an absolutely realistic school of Thought.

Scherbatskoy demonstrates that "everything" (*savvam*) does not mean either the objective world or substance, but the dharmas which form the twelve principles of consciousness (*ayatana*). In his opinion, "everything exists" means that nothing exists except the twelve principles of consciousness. All that does not belong to the senses or to the objects of perception is not real. This applies to "the soul" and "the individual".

Being a conglomerate of various elements, "the soul" is merely a name, a noumenon, not a reality, not a "dharma". This is the way Scherbatskoy characterized the noumenal and realistic tendencies in the development of Buddhism.

LOGICAL SYSTEM

Because of his deep understanding of the Buddhist shastras, Scherbatskoy confuted the opinion which prevailed among the majority of European Orientalists that the Indians are allegedly unable to think philosophically and clearly expound their ideas. He refuted the arguments of A. B. Keith and L. de la Vallee Poussin who said that Buddhism was the product of a barbarous epoch under the conditions of which only a mystical doctrine could come into being.

"It was under those conditions", Scherbatskoy rejoined, "that the Panini grammar came into being, one of the greatest creations of the human mind". He clearly saw that Buddhism was a consistent logical system, that its only illogical point was the concept of transmigration of souls and emancipation through meditation, and that in spite of Yoga and side by side with it, there existed in India a rationalist "philosophical understanding of the Universe".

Scherbatskoy's objective approach to Indian spiritual life also found expression in his opposition to the widespread belief that ever since its emergence Buddhism was merely an ethical and religious doctrine, as, for example, Poussin asserted that early Buddhism is belief in immortality of the soul and in Yoga. In his book the Russian scholar supplies evidence that "early Buddhism began with a healthy philosophic concept of the plurality of the world; it rejects substances and establishes a set of absolute realities (dharmas)."

Scherbatskoy's vigorous polemics against the theory that Indians have a peculiar mystical way of thinking are just as valid now with respect to the present-day expounders of that idea. This applies, for instance, to U. Haas who considers that the Eastern mind is incapable of thinking philosophically, and he has invented for eastern wisdom a special word "philousia", while he represents the Buddha as a saviour who has rejected all knowledge except what is strictly necessary for salvation.

The two volumes of *Buddhist Logic* are the fruits of close on thirty years of work. The first volume deals with the interpretation of Buddhist logic; the second volume substantiates this interpretation. It contains the English translation of *Nyayabindhu* by Dharmakirti and a commentary on this work by Dharmottara, as well as excerpts from treatises by the Buddhist philosophers Vasubandhu, Dignaga, and of their opponents, Vacaspatimisra, Udayana, and others. It also contains some texts by the Tibetan followers of Dignaga and Dharmakirti. In all, some fifty Sanskrit and Tibetan texts are quoted in Scherbatskoy's work.

Making full use of this valuable material as well as of the investigations of European, Indian and Russian scientists, Scherbatskoy succeeded in showing Buddhist logic in its historic development, something nobody else had been able to do before. When he began the study and exposition of Buddhist logic he realized the necessity to develop modern logic. He was convinced that the study of the extremely original logic of Dignaga and Dharmakirti would help European specialists in the analysis of the problems of modern logic.

Hence he considered that the development of universal comparative history of philosophy and logic required the studying of the history of Buddhist philosophy and logic. In her review of *Buddhist Logic*, Mrs. Rhys Davids commented on the magnitude of the problem raised by Scherbatskoy, pointing out that it required a wide range of knowledge which many specialists are lacking.

Academician Scherbatskoy spent years in fruitful efforts so that European philosohers may have access to the rich store of India's philosophic heritage, and that they should learn to respect its original authors. People who value the ideals of humanism and internationalism will treasure the memory of that great scholar.

Buddhist Temple in San Francisco

THE following is from the *San Francisco Chronicle* of May 15, 1961 :

A monk in orange robes tapped a red, gourd-like instrument. Another monk in yellow brought tinkling notes from a tiny chime. Both chanted in front of a huge altar.

Incense drifted from the stair-stepped shrine, piled with flowers and blazing candles and statues that gleamed like gold.

The service in the crowded room lasted for an hour. Then firecrackers exploded in the street outside, marking the end of years of work by the Buddhist Association of America, adherents of Chinese Buddhism.

The ceremony dedicated the association's first temple on the United States mainland, on the third floor of 109 Waverly place here.

"We want to bring the Buddhist religion to America," said William M. F. Leong of San Francisco, the association's president.

The temple now has about 100 members, but some 300 persons attended the opening services, as the two monks, the Most Reverend Cho Yin and the Most Reverend Chuen Wai, came here from Hawaii to formally install the images of the Buddha.

The monks will stay here about three months, and they will be succeeded by others from Hong Kong and Formosa.

Also here for the ceremony was Setwin Tang of Honolulu, president of the Hawaii Chinese Buddhist Society.

The services will be held each Saturday evening, he said, adding: "We are hoping for 1,000 members. We hope everybody comes, regardless of race".

Among those at the dedication was Lawrence Tse, 23, of San Francisco, a student. "This is my first chance to attend this kind of a celebration" he said. "I feel very happy".

An American visitor to an exhibition of Buddhist Art in Washington, examines a hammered silver Wheel of the Law on a lotus base.

Growth of Buddhism in the United States

(From a Correspondent in the United States)

ON July 14, 1898, thirty young Buddhists met in the home of a Japanese scholar in San Francisco, California. They formed the Young Men's Buddhist Association. As far as is now known, this is the first Buddhist meeting in the United States.

Today 62 years later, there are an estimated 150,000 Buddhists in the United States and the State of Hawaii. They worship in more than 125 temples and have their own study centres in California, New York and other places.

Sixty-two years ago American Buddhists were relatively isolated. Today they maintain close contact with Buddhist countries in Asia. The Buddhist Churches of America has sent young scholars to Japan to study for the Sangha, and five years ago the Buddhist Churches of America established its own study centre in Kyoto to train young monks.

FIRST TEMPLE

The consecration of the first Buddhist temple in continental United States took place in San Francisco in 1905, This temple became the headquarters of the Buddhist Mission of North America, organised in 1914.

Buddhist communities soon appeared in the western states of Arizona, Utah, Washington, Oregon and California. And as the movement grew, temples also appeared in Denver, Minneapolis, Cleveland, Chicago, Philadelphia, New York and New Jersey.

The latest is a magnificent Buddhist Church built in San Francisco. Buddhist magazines are also issued from some of the Buddhist centres.

The San Francisco Buddhist community has remained the largest Buddhist community in continental United States, but by no means the only active one. The Tri-State Buddhist Church in Denver, Colorado, serves the western States of Colorado, Wyoming and Nebraska and has a membership of over 400 families.

The New York City Buddhist Church is now 22 years old. In September 1956, a massive bronze statue of St. Shinran, the Japanese Buddhist leader, was unveiled at the entrance of New York City's American Buddhist Academy chapel. The Academy trains Buddhist monks in the United States. The statue, which weighs two and a half tons and is 15 feet high, is considered a "religious symbol of peace and serenity".

MONGOLIAN LAMA

Buddhist leaders who left China and Tibet and settled down in the United States, minister to the spiritual needs of 570 Kalmuks at Farmingdale in the eastern State of New Jersey. His Holiness, the Dilowa Hutukhtu, a Mongolian Buddhist leader who escaped from China and who is now in the United States, is the highest ranking lama outside Tibet.

In Hawaii, some 50,000 persons are formally or informally affiliated with the 70 temples maintained by the Buddhist community. One of the most active members of that community over the past 43 years is the Ven. Ernest Kaundinya Hunt, 85-year-old English-born Buddhist monk.

In 1942 the Ven. Hunt founded the International Buddhist Institute of Hawaii, an organisation designed to disseminate Buddhist teaching among English-speaking people in Hawaii. Hawaii's Buddhists have also established youth organisations.

For a long time organised Buddhism in the United States was represented almost exclusively by the Mahayana School of Buddhism because the Japanese and Chinese, who constituted the largest element among immigrants from Asia, followed that School.

However, as the number of immigrants from Ceylon, Burma, Thailand, Laos and Cambodia and other South Asian nations increased, the practice of the Theravada School of Buddhism assumed an increasing role. And as Buddhism gained non-Asian converts, it developed a distinct American flavour.

AMONG AMERICANS

The spread of Buddhist teaching among native Americans developed mainly through the efforts of Mr. Robert Clifton, son of a Christian minister, who is now Phra Sumangalo, a Buddhist monk living in Penang, Malaya.

At an early age Clifton read Sir Edwin Arnold's *Light of Asia*. From that time on, the teachings of the Buddha became the dominant in-

fluence in his life, and he dedicated his energies with single-minded devotion, to the spread of Buddhism in the United States.

The Western Buddhist Order is his creation. The Order came into being, he once said, only "after long exploration of ways and means to bring the Dhamma most effectively to the West".

One of Ven. Sumangalo's great contributions to Western Buddhism has been the non-sectarian character of his mission. From the very beginning, he was imbued with the ideal of a united Buddhism.

Following his ordination as a Buddhist monk in October 1933, he set about realising his plan to unite Buddhists of whatever school in North and South America and Canada as well as in Europe, as followers of a "broad, basic Buddhism common to all schools of thought".

FRIENDS OF BUDDHISM

As a result of his efforts, Friends of Buddhism societies were formed in Washington D. C., New York City, Philadelphia, Chicago, Cleveland and in the State of California. These groups hold meetings at regular intervals, at which the teachings of the Buddha are the subject of study and discussion.

The Washington Friends of Buddhism, because of its strategic location at the seat of government of the United States, has been singularly fortunate in its connections and the quality of the leadership which it has been able to enlist.

Mr. R. S. S. Gunawardene, Ambassador for Ceylon in the United States, Dr. G. P. Malalasekera, former president of the World Fellowship of Buddhists, Mr. Chun Prabha, former public relations attache of the Royal Thai Embassy, Dr. Arthur William Hummel, formerly of the United States Library of Congress and Professor of Oriental Philosophy at the American University, and Dr. Kurt F. Leidecker, now president of the Washington Friends of Buddhism, have all been associated with the society either as sponsors or speakers.

Early in 1958, a corporation headed by Mr. William C. Schelecht, was formed to raise funds for a Buddhist Centre in the capital of the United States. The corporation expects to receive contributions from Buddhists throughout the world.

The Asian-styled structure, planned to be completed in 1962, will fulfil the growing needs of the many Buddhists in the Washington area and serve as an educational centre to laymen and scholars interested in Buddhism.

COURSES ON BUDDHISM

An invaluable adjunct to the spread of the knowledge of Buddhist thought and philosophy among the intelligentsia of the United States is the American Academy of Asian Studies, a graduate school of the College of the Pacific in San Francisco. Among many courses offered by the Academy are two on Buddhism.

One of these deals with the "teachings and practices of the main forms of Buddhism, both Theravada and Mahayana, with reference to the relations of Buddhist philosophy and phychology to modern thought." The other, on Zen Buddhism, notes that "Ch'an or Zen Buddhism has been one of the most important forces in shaping the culture of East Asia and its unique methodology of communication and expression give it a special semantic and phychological interest".

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An artist's impression of the protective covering which is to be constructed over the Samadhi Buddha Rupa at Anuradhapura, Ceylon.

DAMAGED NOSE OF FAMOUS BUDDHA RUPA

SPEAKING at the ceremony of laying the foundation by the Prime Minister, Mrs. Sirimavo Bandaranaike, last month at Anuradhapura, Ceylon, for constructing a covering for the Samadhi Buddha Statue, the Archaeological Commissioner, Dr. C. E. Godakumbura, regretted that the damaged nose of the statue had not yet been reconstructed.

However in the past, he said, art lovers in Ceylon and outside who valued this statue very much had expressed doubts whether the nose of the statue should be replaced.

The great Ceylonese scholar, Dr. Ananda K. Coomaraswamy had stated in his work on the statue that Buddhists in their pristine glory had tried in the past to make similar restorations and ruined many valuable statues. It was best to leave venerated statues of great artistic and historic value preserved but untouched.

Recently an Italian archaeological expert who visited Ceylon stated that the only thing to be done for the Samadhi Statue was to instal a polaroid covering over the statue in order to retain its beauty. The only other work that should be undertaken was to touch up the cracks that have appreared on the surface of the statue.

Prime Minister of India Mr. Nehru however threw up his hands in horror when he saw the new nose on the Samadhi Statue. He told Professor P. E. P. Deraniyagala, Director of Museums, who was with him at the time: "When I was in jail, I used to think of this statue, and it was a source of tremendous inspiration to me. That was before they did this horrible thing to it".

Now the Archaeological Department is going to remove this nose, and replace it with another brand new nose.

But most lovers of art are up in arms against it. "They ruined it once. Now they want to ruin it again", they said.

HIDEOUS NOSE

The Museums Director, Professor Deraniyagala, however, is for it. He said: "It is a hideous nose. It is very necessary to fashion a nose of correct proportions".

It would have been better he admitted. if the statue had been left without the nose first as it was discovered. It could not be restored to that state now because an iron bar had been fixed to the head to hold the new nose. A nose was necessary, now, to cover the bar.

Among those against the change are Dr. G. P. Malalasekera, former President of the World Fellowship of Buddhists and two artists Messrs. David Paynter and Stanley Abeysinghe.

Dr. Malalasekera said: "I agree that the present nose is not satisfactory but it would be better to leave it alone. Greater damage may be done by trying to repair one mistake. Perhaps you have heard the story of the man who went to the blacksmith to repair a dent in his knife and came back with two dents".

Mr. David Paynter said: "For God's sake don't let them touch it! It is one of the finest things we have. If they go around monkeying with it again, they will ruin it some more".

Mr. Stanley Abeysinghe said: "It should be left alone. We don't know what the orginal shape was. If it was something like filling a hole in the cheek it would have been different. It should never have been touched at all! No artificially created thing can fill a gap in a work of art".

This 2,100 years old Statue of the seated Buddha by an unknown sculptor was discovered by modern archaeologists with a broken nose. A former Archaeological Commissioner had a new nose of cement fixed to the granite statue.

It has now been decided to replace this nose. Its shape, they say, is wrong.

With or without the nose, the Samadhi Statue has been universally acclaimed to be one of the finest works of ancient sculpture.

D. Cyril Wickremasinghe, son of Mr. and Mrs. Don Charles Wickremasinghe of Ratmalana, near Colombo, was ordained a Samanera by the Ven. Narada Maha Thera at the Vajirarama, Colombo. He has taken the name of Sivali.

A dana to 30 Buddhist monks was given on board the Burmese freighter Aungmyitta, which was in Colombo harbour, in memory of a Burmese sailor who died on board of food poisioning. The Ven. U. Theigawa, chief monk of the Burmese temple in Colombo, gave a sermon.

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Hymn to the Buddha's Tooth-Relic

By Ven. Shirob Jaltso

(President of the Buddhist Association of China and leader of the Chinese delegation that brought the Tooth Relic to Ceylon)

Homage to Gautama, the honoured Lion-King, endowed with
Ten powers to which nothing can be compared;
His awe-inspiring voice possesses the quality of fourfold fearlessness,
Causing devils, heretics, and all evils to disappear.

With others of the one thousand Buddhas of the Bhadrakalpa,
He made five hundred vows of the most profound significance.
In his compassion as pure and bright as the moon,
This world of suffering finds a haven of rest.

His compassionate mind embodies the eightfold excellences,
Like auspicious clouds spreading over a boundless area.
To save the infinite number of sentient beings he has showered
Gifts on us which for ever lead to triumph and happiness.

Thus without a moment's rest he preached the way
To cut off the cause of suffering the root of life and death—
The right way leading to the fruit of deliverance, which is
So wonderful and beyond the power of words to express.

After his entrance into Nirvana in the Sala Grove,
Every grain of his sariras people have strived to adore;
Most of all they treasure the Buddha's four Teeth,
And have built stupas everywhere to symbolise their light and glory.

The Buddha's mind has wisdom of all kinds,
And men's minds are deeply imbued with faith in him;
Herein lies the cause of many miracles, the thought of which
Causes men to respect and have more faith in him.

In spite of the malicious attempts made by devils and foes
To perpetrate every kind of vandalism,
The light of the Relic has never been extinguished,
And now in China it shines again in radiant splendour.

Endowed with Four Kinds of Wisdom as bright as the sun,
Are the people of the land, possessing bliss and intellect.
For this miracle which is so rare and inconceivable
None fails to feel a sense of deep respect.

Once the essence of the Three Studies has been mastered,
And the Tripitaka, most mysterious and profound,
The flowers of the three-fold faith will bloom at once and
The Three Doctrines with a fragrance so rare will be understood.

Blessed are the worshippers of the Tooth Relic,
For all their faults and ignorance will be removed.
They'll rejoice at eveyone's virtuous deeds,
And pray for the endless turning of the Dharma-cakra.

For the sake of sentient beings, may Thou stay for ever,
So that people's mind may turn towards the performance of good deeds.
How I wish such a world would soon appear, which is
For ever free of calamities, epidemics and war.

Let people live like father, mother and brother unto each other,
Let them love each other and live in perfect harmony,
Let there be a new world of contentment and happiness—
A paradise on earth where permanent peace will reign.

Commonwealth of Buddhist Nations Suggested

A PROPOSAL to establish a Commonwealth of Buddhist Countries has been made to the Prime Minister of Ceylon, Mrs. Sirimavo Bandaranaike, by the Buddhist Academy of Ceylon.

The Government has been told that, as a preliminary measure, Ceylon should establish diplomatic ties with Buddhist countries such as Laos, Viet Nam and Cambodia. Already diplomatic ties exist between countries like Burma, Thailand and China.

In its memorandum to the Prime Minister, the Academy states that the creation of a Buddhist Commonwealth would "tend to bring harmony of the cultural and economic aspirations of Buddhist peoples all over the world".

It has also stated that a Buddhist Commonwealth Students Day should be inaugurated after the Commonwealth is established.

BUDDHIST SERVICE IN BELGRADE

At the invitation of the Burmese Embassy in Belgrade, Yugoslavia, the Ven. H. Saddhatissa Thera, incumbent of the Buddhist Vihara in London, flew to Belgrade to conduct a Buddhist service there last month.

Ven. Saddhatissa Thera was in Belgrade for about a week. On his return to London he broke journey in Germany, France, Holland and Switzerland where arrangements were made for him to address Buddhist organisations in those countries.

SAFEGUARDS FOR BUDDHISTS

A non-official resolution moved by Mr. D. A. Katti in the Lok Sabha, New Delhi, seeking the extension of educational and economic safeguards provided for Scheduled Castes under the Constitution to the new Buddhist converts was defeated.

The House divided on the resolution which was lost by 74 votes to 23.

Supporters of the resolution said that the safeguards were provided on account of the backwardness of a section of the people and they should not be taken away simply because those people changed their religion.

Those who opposed the resolution said that the "stigma" of untouchability should not be "imported into other religions" and that the converts to Buddhism should be content with the safeguards available for backward classes.

Mrs. Violet Alva, Deputy Home Minister, intervening on behalf of the Government, said that in opposing the resolution the Government was trying to follow the spirit as well as the letter of the Constitution.

EXPENDITURE ON THE DALAI LAMA

The total expenditure incurred on the Dalai Lama and his entourage by the Government of India until March 31, 1961, was Rs. 666,752.

This information was given in the Lok Sabha, New Delhi, by Prime Minister Nehru in reply to a question.

Mr. Nehru said that 1,400 Tibetan refugees, including women and children, had so far been sent to Mysore for settlement on land in the State.

GROWING INTEREST IN BUDDHA DHAMMA

Ven. Pannavaddho Bhikkhu of the English Sangha Association of London has been invited to address the Philosophical Society of the I.C.I. in Middlesborough.

This, says *Sangha*, the organ of the Association, is an interesting and noteworthy portent of the growing interest in the Buddha Dhamma in England.

CHRIST NEVER EXISTED, SAYS MOSCOW

Moscow Radio claimed last month that the Dead Sea scrol's found in the Qumran area of the Judean wilderness had provided further proof that Christ never existed.

When the scrolls were found, it said, "certain bourgeois scholars and Christian theologians at first saw in the document proof that Christ was a historical figure".

But it had turned out that "the teacher of righteousness of the Qumran scroll, who so resembles the Christ of the gospels, had in reality lived about 100 or 150 years before the time when Christ was supposed to have been born".

The newly-discovered documents n t only "failed to confirm that Christ had lived on the earth but, on the contrary, have helped to reveal how legends about a non-existent saviour have been formed."

NEW AMERICAN ASSOCIATION

The American Buddhist Association, a new Buddhist society, has been born in the United States.

The objective of the association is "to study, publish and make known the principles of Buddhism, and to encourage the understanding of such principles."

There is yet another new Buddhist group in Michigan. A member of this group states: "We, as a small but growing Buddhist study group, are desirous of corresponding with various Buddhist study groups, individuals and associations. Our group is sincere in its studies, meditation. and honour the Buddha Dhamma. We meet for weekly service, study and discussion periods".

BUDDHIST SCHOOLS AS UNIVERSITIES

Five leading Buddhist schools in Colombo will be soon raised to university status, which will provide facilities to those seeking external degrees from the University of Ceylon.

The Ministry of Education is now in consultation with the heads of leading Buddhist colleges to formulate a programme.

This situation has arisen following the inability of the University of Ceylon to absorb all the candidates who qualify for admission. The Ministry has found it necessary to make adequate provision for this overflow of students.

Since a large number of Buddhist students are shut out from the existing institution, the authorities are keen on setting up five University Colleges attached to the leading Buddhist schools.

JAPANESE MONKS' COMPLAINT

Monks in the ancient Buddhist city of Nara, Japan, complain that they have difficulty in literally keeping a roof over their heads.

Sightseers are continually stripping off tiles to use as souvenirs, they complain.

Nara is the city of numerous ancient Buddhist temples and pagodas, some dating back over one thousand years.

THREE EUROPEAN BHIKKHUS

Three European bhikkhus, Bhikkhu Dhammiko, Bhikkhu Vimala and Samanera Mangala have gone to Rangoon, Burma, to pursue their studies in Buddhism and to practise Vipassana meditation.

The Buddha Sasana Council of Burma has arranged for them to study under a well-known Maha Thera in Burma. After spending about five years or so, they propose to return to their respective countries and propagate the Dhamma there.

Bhikkhu Dhammiko and Bhikkhu Vimala are Germans and twin-brothers. Through the study of the books of the German philosopher Schopenhauer and Indian philosophy they became interested in Buddhism.

They were invited to enter the Order of the Sangha in London and in 1957 they were ordained Samaneras. In July of the same year they were given full ordination in Bangkok, Thailand.

Samanera Mangala belogned to an English missionary family in Valencia, Spain . At the outbreak of the Spanish civil war, the family returned to England and he went to Cambridge where he obtained a degree.

In March 1960 he was ordained a Samanera in London by the Ven. H. Saddhatissa Maha Thera, incumbent of the London Vihara.

BURMESE PRISONERS STUDY BUDDHISM

The Budda Sasana Council of Burma has been conducting since 1952, in the prisons of Burma, examinations on Buddhism with a view to improve the moral character of those who have been sent to prison.

The number of prisoners who sit for these examinations and obtain passes is increasing every year. Those who pass in these examinations are awarded certificates by the Buddha Sasana Council and remissions in the terms of imprisonment are also being made according to the prescribed rules.

The next examination will be held in August this year.

BRONZE BUDDHA FOR ORPHANAGE

The construction of the Tsukuang Orphanage in Taichung, Taiwan, is now nearing completion and efforts are being made now to provide the building with the necessary equipment.

A shrine room has been built where the orphans will receive their spiritual training. The shrine will be provided with a bronze Buddha statue, two feet high, presented by Kulapati Liao Cheng Hsiang of Thailand.

This image will be airlifted from Bangkok to Taiwan through the kindness of Taiwan's Ambassador in Thailand, Dr. Hang Li-wu. It will be installed on the same day the orphanage is inaugurated very soon.

THE SERENITY OF THE BUDDHA

The serenity of the Buddha reigns in many Asian countries. Beatuful figures of the Buddha are to be seen, some of them ancient,

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others constructed more recently, says *Free World*.

Some are large, towering over man and all objects nearby while others can be held in the palm of the hand. Some reside in great temples, some do not. They sit serenely in the open where they are bathed in sunshine and rain.

The most precious stones known to man have been used to carve the figure of the Buddha—and the most common. Some are solid gold, others have a thin skin of gold leaf placed there by the devout.

But all of these statues, regardless of size, age or composition, represent the serenity of the Buddha to millions of Asians.

ANOTHER BUDDHIST SOCIETY

Another Buddhist society has been formed by the students of the Provincial College of Law and Commerce, Taipei, Taiwan. This is the fourth Buddhist society to be established in Taiwan in the short span of two years.

It is an indication of the rapid growth of interest in Buddhism among college students. The society is named Cheng Chuch, which means proper enlightenment.

It was formally inaugurated in January with an initial membership of about one hundred. The inaugural ceremony was attended by 140 persons and it was presided over by Wong Ta-yang, a student.

BUDDHIST ESSAY CONTEST

A Buddhist essay contest was held recently by the International Cultural and Educational Scholarship Foundation of Taiwan, in which the ten foremost winners were awarded banners.

The award winning essays were broadcast by six radio stations in Taiwan on April 8, and also published in various Buddhist periodicals.

MINISTRY WAITS FOR CONGRESS REPORT

Ceylon's Ministry of Home Affairs is waiting the views of the All-Ceylon Buddhist Congress before formulating a policy in respect of liquor consumption.

Ministry sources said that the Home Minister, Mr. Maitripala Senanayake, would present proposals to the Government after he had studied a report from the Buddhist Congress which had appointed a special committee to investigate the manufacture and sale of illicit liquor.

The Ministry has received a larger number of views from various individuals and organisations on the need for immediate measures to check the menace of illicit liquor.

WHY BHIKKHUS ARE DISROBING

"The inauguration of pirivena universities, sharp criticism by Members of Parliament and Ministers and bhikkhus who pass out from the universities seeking employment, have resulted in bhikkhus disrobing in large numbers".

This statement was made by the Ven. Wachissara Nayaka Thera at the first anniversary celebrations of the Galle Bhavana (Meditation) Centre, in Ceylon.

He said that bhikkhus went in search of employment because laymen did not show sufficient care about them. After the new Buddhist Universities had sarted the number of bhikkhus seeking admission to them had increased. They entered the universities especially to get jobs after graduating.

People spoke of the downfall of the Sasana, he added, but so far no one had been wise enough to find out a solution. Society should find out why bhikkhus go in search of salaried jobs. Did bhikkhus get everything they needed to practise the Dhamma? he asked.

CAN NEVER FORGET THE SANGHA

"We can never forget the great services rendered to our country for over 2,000 years by the Sangha. On occasions like this it is our duty to recall these servicess and expres our gratitude to the Sangha".

These remarks were made by Sir Oliver Goonetilleke, Governor - General of Ceylon, when he presented the Act of Appointment as Nayaka Thera of the Amarapura Nikaya (sect) to the Ven. Galkisse Siri Vissudhananda Thera at a ceremony held in Lunawa.

Sir Oliver added that the Sangha had worked disinterestedly for the welfare of the people in Ceylon. "When we turn the pages of history we see that the temples were centres of religion and learning. In the future too, we hope that they will continue to be so", he said.

SHRINE ROOM FOR VIDYALAYA

Cyril Jansz Vidyalaya, a Government school in Panadura, Ceylon, is to have its first Buddhist shrine room for the benefit of the students.

Old boys and well-wishers of the school have supplied this need as it was felt that religious practices and observances should go hand in hand with religious instruction.

The shrine room is now fully furnished with statues of the Buddha. Bana (Buddhist scriptures) preaching is conducted once a week.

The institution was strated more than fifty years ago by the late Mr. Cyril Jansz who ran it under the name of St. John's College, a Christian institution. It was recently renamed Cyril Jansz Vidyalaya after its acquisition by the Government.

INSTITUTE FOR STUDIES

The international Institute for Advanced Buddhist Studies and Research Library, constructed at the World Peace Pagoda, near Rangoon, Burma, were opened by the Prime Minister, U Nu, on April 8.

A large number of Buddhists attended the function. A short report on the construction of the Library was read by U Ohn Pe, vice-chairman of the library construction committee.

The Library has been so planned as to constitute a link between the past and the future. It is estimated to last for 2,500 years.

Inside the building, the rooms for storage cabinets for the ancient palm-leaf manuscripts and for the book-stacks are air-conditioned throughout to prevent mildewing of the priceless collections of books which were rescued from World War II or contributed by monasteries all over the country.

Crowning the building is a meditation room occupiying an inner ring which overlooks the inner fountain court.

PRESIDENT'S SONS BECOME NOVICES

Three young sons of the President of Burma, U Win Maung and Thamagadadaw Daw Mya May, were ordained as Buddhist noviatiates on April

28 at a ceremony held at the President's house.

They were Maung Hla Htay, Maung Shwe Lin and Peter Htay. They remained novitiates for a period of ten days.

MONKS SHOULD SHUN POLITICS

In Burma Buddhist monks do not handle money, own property or take part in politics. They are, therefore, held in great esteem there.

So said Dr. Htin Aung, Minister for Burma in Ceylon, at the fourth anniversary celebrations of the Sasana Sevaka Sangamaya held at the Bhikkhu Training Centre in Boralasgamuwa, Ceylon.

Dr. Aung said it was a great honour to be a dayakaya of the Sangha.

Mr. M. J. Perera, Ceylon's Director of Cultural Affairs, said he was shocked at the disregard children had for the Sangha, especially during the past few years. The respect due to the Sangha was greatly lacking now, he said.

Mr. Perera added that the number of bhikkhus in Ceylon was small in relation to the population. It was a matter for regret that in a Buddhist country like Ceylon, the number of monks should be so small.

If monks were going astray, he said, it was the duty of the laity to help them to reform.

BHIKKHUS SHOULD NOT OWN PROPERTY

The special Committee appointed by the Government of Ceylon to study the Buddha Sasana Commission's report and advise the Government on its implementation, has decided to recommend that bhikkhus should be prevented from owning property and handling money.

The Committee says that arrangements must be made to declare temple property as belonging to the temple concerned and to appoint a Special Commission to administer these properties.

The members of the Special Committee are Messrs. M. J. Perera, Director of the Department of Cultural Affairs; Mr. V. F. Gunaratne, Public Trustee; Tilak Gunaratne, former Registrar General; Lakshman de Mel, Secretary of the Sasana Commission; and Vincent Pandita, Deputy Director of the Department of Cultural Affairs.

MOBILE TEMPLES IN RUSSIA

"Mobile aramayas (temples) exist there, and monks lead a nomadic in the Soviet Republic for Buddhists life", said Dr. G. P. Malalasekera, former Ceylon Ambassador in Russia, addressing the Pali Society of the Vidyalankara Buddhist University, Kelaniya, Ceylon.

There were about 1,000 such institutions catering to the spiritual needs of over 75,000 Buddhists in the Soviet Union, he said. He added that Buddhism was one of the oldest philosophies in the world and not only Russia but many other countries were conducting research in Buddhism.

The Russians took a keen interest in Buddhism and were interested in visiting places of Buddhist worship. He appealed to the students to do research in Buddhism.

TRIPITAKA TRANSLATIONS PRESENTED

Ceylon's Minister of Cultural Affairs, Mr. Maitripala Senanayake, presented last month three sets of the *Tripitaka*, in Burmese, Siamese and Tibetan, to Ceylon's three Uni-

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versities—Vidyodaya, Vidyalankara and the Ceylon University.

Copies of the *Tripitaka* were donated by the Governments of Burma, Japan, and Thailand.

In presenting them, the Minister thanked the Burmese, the Japanese and the Thailand Governments for the gifts and said that they would prove of immense value to the students of the three universities.

Mr. Senanayake said that similar gifts of the Sinhala *Tripitaka*, which was now being translated, would be made by the Ceylon Government to the Governments of Burma, Japan and Thailand.

The Burmese *Tripitaka* was presented to the Vidyalankara University, the Siamese *Tripitaka* to the Vidyodaya University and the Tibetan *Tripitaka* which was presented by the Japanese Government, to the Ceylon University.

The Ven. Kiriwattuduwe Pagnnasara Nayaka Thera, Vice-Chancellor of the Vidyalankara University, thanked the Governments of Burma, Japan and Thailand for the gifts. He said that they would go a long way to strengthen the ties of friendship between these countries and Ceylon.

OVER-ENTHUSIASTIC BUDDHISTS

Planting of bo-trees and placing statues of the Buddha at every street junction by over-enthusiastic Buddhists, had disgraced the religion and brought disrespect to the Buddha, said Kotikawatte Sadhatissa Thera at a meeting held in a Buddhist temple at Grandpass, Colombo.

He said that if these things were allowed to go on at this rate, not only would temples be neglected but the religion too would be destroyed.

In time to come statues of the Buddha would even be used as monuments in cemeteries, he added. Even on the Vesak full-moon day people were attracted to such places while ignoring Buddhist temples.

People who spoke about the propagation of Buddhism should consider this matter seriously and take steps to check such activities in the interest of the religion, he observed.

SINGLE NIKAYA ADVOCATED

All bhikkhus should be brought under one nikaya (sect) with a suitable head as authority.

This was suggested by Dunagaha Gnanarama Thera at the anniversary celebrations of the Alutkuru Korale North Sasanarakshaka Mandalaya held at Minuwangoda, Ceylon.

He said that there were too many nikayas and that prevented bhikkhus who went astray being punished in a proper way.

Ven. Hisselle Sri Gnanodaya Maha Thera said that the help of the Department of Cultural Affairs need not be sought to put things right if the Sangha as whole acted competently and justly. Since the assassination of the late Prime Minister, Mr. S. W. R. D. Bandaranaike, the Sangha had to face many obstacles and hardships.

As a result of the defects of the present system of education, certain bhikkhus were led astray and their irreligious conduct was a cause of dissatisfaction among good Buddhists, he said.

BUDDHIST TEMPLE AT AMBEDKARNAGAR

A Buddhist temple is being constructed at Vellore, India.

The foundation stone of the temple, to be located at Ambedkarnagar, was laid last month by Mr. L. Subramaniam, Municipal Councillor.

AMERICAN ORDIANED BUDDHIST MONK

For the first time in the history of Taiwan (Formosa), an American has been ordained a Buddhist monk. He is 26-year-old Harold Brian Goode, who was ordained at the Lin Chi temple in Taipeh.

The new monk, after making a lecture tour in Taiwan, will go to Hong Kong as the guest of the Buddhist Association there.

BUDDHIST HOUSE IN BERLIN

The library of Countess Monits, a great friend of the late Dr. Paul Dhalke, was handed over to the Ven. Shanti Bhadra Thera for the use of the Buddhistiches Haus in Berlin, on May 14.

On the same day the Ambassador of Thailand presented a Buddha figure to the Haus.

In memory of his daughter who died in Bonn this year, Mr. S. P. Wickremasinghe, Ceylon's envoy in West Germany, and his wife are founding a Buddhist library in the Buddhistisches Haus.

The working committee of the library are the Ven. Shanti Bhadra Thera, Mr. S. P. Wickremasinghe, Mr. Guido Auster who is the Director of the Oriental Department of the Berlin Library, and Dr. Helmut Klar, a well-known Buddhist scholar.

The rebuilding of the temple and the Haus has also started and will be completed this year, Money from the Walter Schmidt legacy is being used.

BUDDHIST STUDENTS RALLY

Delegates from 150 schools of the Kandy district in Ceylon, participated in the district celebrations of the All Ceylon Buddhist Students Federation on May 21 at the Pusphadana Government Girls' College, Kandy.

The celebrations began with the unfurling of the Buddhist flag by Sir Bennet Soysa, Mayor of Kandy, followed by *pirith* by a group of monks.

Contests in oratory and written contests in the Dhamma, for both juniors and seniors, were held in the morning. A public meeting was held in the afternoon, at which the Kandy branch of the All-Ceylon Buddhist Students Federation was formed.

CONGRESS TO BUILD BOYS TOWN

The All-Ceylon Buddhist Congress will shortly start work on a "delinquents' town" on a 23-acre block of land at Paiyagala, Ceylon.

The project, which will be partly financed by the Government, will include hostels for boys with modern facilities, workshops for training, playgrounds, cinema halls and other recreational facilities.

The Congress hopes to obtain the services of foreign experts in reforming delinquents. It is expected that the "town", when completed, will be one of the best reformatory centres in the world.

BUDDHIST SOCIETIES IN USA

In reply to enquiries regarding Buddhist societies and organisations in the USA, *The Middle Way* of London, gives the following :

The American Buddhist Association, 1151 W Leland Avenue, Chicago.

Zen Buddhism Study Group, 6285, Rogerson Drive, Los Angeles 28, California.

American Buddhist Academy, 331, Riverside Drive, New York 25.

Buddhist Churches of America (HQ), 1656, Leavenworth Street, San Francisco 9, California.

The Middle Way has, however, not mentioned Washington Friends of Buddhism whose secretary's address is 10, Southdown Road, Alexandria, Virginia.

CH'AN MONASTERY IN HONG KONG

A group of Hong Kong Buddhists have planned to open a Ch'an monastery for Western students who wish to study Zen.

A site of 250,000 square feet has been purchased for this purpose withe xisting monastic buildings which are being repaired.

The abbot is a qualified Ch'an master of 77, says *The Middle Way*. He speaks no English but competent lay disciples will be available to interpret.

The new monastery, it says, will provide a welcome and interesting alternative for those who wish to learn how to still their mind and to live the Ch'an (Zen) way of life.

BRONZE STATUE OF THE BUDDHA

A bronze statue of the standing Buddha was found recently near Madawachchi in central Ceylon by a villager. He gave it to the Minister of Cultural Affairs, Mr. Maitripala Senanayake.

Mr. Senanayake in turn presented it to the Archaeological Department, and it has now been placed in the museum at Anuradhapura. The Archaeological Commissioner dates it around 7th century AC.

BUDDHIST FLAG ON ANNAPURNA PEAK

A Buddhist flag was religiously enshrined on the "white table" peak of Annapurna III summit in the multi-peaked Annapurna range of mountains on May 6.

Lieut M. S. Kohli, leader of the Indian expedition to the peak, disclosed this on his return to Kathmandu in Nepal after successfully climbing the peak.

He added that after investing the mountain with the sacred flag, Sonam Gyatso, a conqueror of the peak, recited Buddhist scriptures.

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THE SANGHA NEEDS CLEANSING

TWO Buddhist monks, Buddharakkita Thera and Somarama Thera were among three who were sentenced by the Supreme Court of Ceylon to be hanged in connection with the assassination of Mr. S. W. R. D. Bandaranaike, Prime Minister of Ceylon. Commenting on this the Political correspondent of the *Ceylon Daily News* writes :

The Sangha needs cleansing. This is the crying need of the hour. If there has been any doubt upto now about this, the Bandaranaike assassination case has brought to the surface the sad and unfortunate deterioration of the Sangha.

The decline of the Sangha has reached a stage today when it is no longer possible to sit Micawber-like and wait for something to turn up which will cleanse it. A thorough cleanup of the Sangha can no longer be delayed without courting the risk of grave and dire consequences if matters are permitted to go along as they are.

RENOUNCED THE WORLD

To begin rightfrom the beginning, the Buddha never forged the Sangha as a rigid organisation. The Buddha looked upon bhikkhus as those who had renounced the world for their own spiritual development and were the light and beacon of the laity.

The Buddha never thought it necessary to insist on a pedantic adherence to a given set of rules to extract the best from a monk. It was the Buddha's recognition of the principle that a monk should not be tramelled by rules and regulations in seeking his spiritual development.

But the very desire to protect the monks from the encumbrance of organisational rules, proved to be a pronounced weakness when the wrong type of individual took the robes.

Throughout our history it has been found that the freedom which was thought essential for the spiritual development of the monk really became for the impious individual the freedom of the wild ass. During the days of the Sinhalese kings it was one of their functions to undertake periodically, when the occasion demanded, a clean up of the Sangha. Fortunately many kings fulfilled this obligation.

With the advent of the British and the imposition of a long period of colonial rule a steady and rapid deterioration of the Sangha was seen. There was nothing unusual in this. The British found it a necessary part of their strategy to weaken the Sangha, because a weak Sangha would be no threat to British domination. The British therefore proceeded to provide the right atmosphere in which the Sangha decayed.

Independence brought with it a new outlook, a new and nationalist approach to Buddhism. Strong revivalist movements sustained on a freed people's fervour secured a material resurgence of Buddhism and opened new avenues for the impious monks.

No time was lost by the impious monks to exploit the position, the status, the dignity and respect and devotion the people showed the Sangha. There was an almost indecent haste among those monks who cared little for their precepts to gather money and power. The developments thereafter brought the Sangha to the state in which we find it today.

There is of course absolutely no doubt that there is in the Sangha today a large number of learned and saintly monks whose only industry is their own spiritual enlightenment and the spiritual upliftment of the laity. Unfortunately there is in the Sangha a larger body of men of doubtful character, men who will not stop short of big time business contracting, practising quack medicine misusing public funds, capturing jobs meant for laymen, practising as astrologers, dealing in demonology and other un-Buddhistic activity, exploiting Buddhist culture by converting it into a commercial commodity and building slums and shanties to fleece poor tenants.

In the Sangha are also men who act as political brokers and contact men and openly live in immorality.

Unfortunately the very advancement of Buddhism in recent times has given greater scope and opportunity for these evil men to prosper. This is a great tragedy indeed. While a good monk can render yeoman service for the spiritual development of the society in which he works, an impious monk can do more harm than a thousand laymen who are bad.

The time has come in this country when it is no longer possible to turn the blind eye and permit the racketeers, and spivs disguised in robes to exploit the affection, the respect and the faith that our simple people have in the custodians of the Dhamma.

RIGHT NOW

The Sangha must be protected from the impious and the time to do that is right now. Ceylon can take a lesson from Burma where Premier U Nu, a great Buddhist and an able politician, while consolidating the position of Buddhism in that country put the monks in their places. For them he allowed no private property, no money and most important no tinkering about with politics.

Ceylon can and must do what Burma has done. Impious monks are undoubtedly a force to be reckoned with. Putting them in their proper place demands courage and conviction.

We have seen it demonstrated times out of number that the impious monks are generally insulated against attempts to expose them and they dominate the activities of the Sangha in such a remarkably decisive way that few people have dared to touch them. But there is no room and time for cowardice.

The Government must take the action demanded, and it can do so in the understanding that whatever action it decides on to cleanse the Sangha of the scum that has surfaced, it will have the entire backing of all good Buddhists, both bhikkhus and laymen.

Even the non-Buddhist who do not like to see recent history repeated, will acclaim any effort by the Government to reform the Sangha, So urgent and so obvious is the need.

THE GOLDEN LOTUS

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A VISIT TO THE LAND OF THE BUDDHA

By Ven. Shanti Bhadra Thera

(West Germany)

INDIA is the land of the Buddha. From time immemorial, she has produced saints and sages who have revolutionised the world and made it a better and happier place for mankind. Of these, the message the Buddha has given is still fresh and alive. With the progress of science and educations, its scope is widening : it is a message to free men from all bondages and mental diseases.

It is a unifying and a pacifying message that the world today needs so urgently. Wherever one goes in India one comes across something that reminds of the glorious days when Buddhism flourished in India. In theNorth or South, East or West there is some mark or monument that speaks of the Buddha and his message which was given to the world 2,500 years ago.

Books alone cannot teach Buddhism: to wander about in the land of the Buddha and follow the paths the Buddha tread when he was alive is to learn and understand what Buddhism really is. To discover what the Buddha taught and to understand the spirit of his teachings, one must go to the place where he lived, preached and meditated.

BUDDHA GAYA

To the Buddhist and lover of Truth there is no place holier than Buddha Gaya. It was here under the Bodhi tree, which still stands, that the Buddha attained enlightenment. understood the universally operative laws of *anicca* (change), *dukkha* (unrest) and *anatma* (no-soul).

Thousands from all parts of the world flock to this place every year to pay homage to the tree that gave shelter and friendliness to the Buddha in that supremely lonely hour. Thousands go to meditate under this tree made holy by the association of the Buddha: many more go to it in their simplicity and inexhaustible faith to venerate it and offer flowers and incense in the name of the Buddha and find a few hours of peace.

It is gladdening to note that the area round about Buddha Gaya is being clreared and planned work is done to accord with the greatness and peace of the place. Temples and monasteries of different Buddhist countries have arisen round the place with architecture peculiar to the countries. It is gradually becoming a centre where men of all races could mingle in harmony and peace — the basic teachings of the Buddha.

Vinoba Bhave, who is widely known and respected for his Bhoodan movement, has chosen Buddha Gaya to build his Samanwaya Ashram. He says; "Buddha Gaya naturally occured to me as the most likely place. People from all parts of the world visit Buddha Gaya. This will naturally provide an opportunity to learn and absorb all that is good in other cultures besides providing an opportunity for offering the visitors our humble services."

TIBETAN REFUGEES

One thing that catches the eye of the visitor today in Buddha Gaya is the faith and devotion of the Tibetan refugees. Homeless, wrapped in rags, unkempt and almost without a scrap of food for days, yet their faith sustains them and keeps them smiling in circumstances truly adverse and heart-rending.

Converted to Buddhism which came to them from China and Nepal some 1,300 years ago, the Tibetans gave it a national form, and subsequently exported it under a civilizing mission to neighbouring countries such as Bhutan and Mongolia.

The Tibetans of Tibet live in fine houses, well constructed in stone (but without chimneys) and wear clothes of expensive material such as brocade, and silk imported from China, India, France and even Russia. Both men and women keep their hair long, plaited and worn round the head: and men wear remarkable earings.

The distances they cover are astonishing: a Tibetan thinks nothing of undertaking a journey of 1,000 or 3,000 miles to China or India and back again, the whole journey taking many months. They are handsome and robust and very gay, and their laughter delights all who know them.

Such is the country from which thousands have come down to India. The Indian Government is doing its utmost to rehabilitate them but it will take time, for India has not yet completely rehabilitated the millions of displaced persons who came from the different district of East Pakistan in sporadic waves which started in 1947 and continued up to 1956.

Sarnath,about seven miles from Benaras, is a hallowed spot. Its environments are enchanting and the Indian Government is trying to redeem something of its ancient granduer and hallowedness. A new Deer Park has been laid out with many deer. It is the spot from which stated the great liberating force — the Buddha Dhamma.. Though at first the Dhamma was given to a group of five, today it has penetrated almost every corner of the globe.

DHAMMA BOOKS

Books on the Buddha Dhamma are available today in almost all the major languages of the world. An hour and a half's walk from Sarnath brings one to Benaras, the famous city of yogis and saints. It stands on the river Ganges and still it has something of its granduer and atmosphere we find described in books. Yogis and ascetics, monks and priests of all discriptions and with various kinds of Robe or rags could be met in the lanes of Benaras.

Towards evening many make their way to the bank of the Ganges to listen to discourses given on all kinds of subjects. Many speak with a certain experience and the listeners are often spell-bound. To stand on the banks of the Ganges in Benaras on a clear evening is educative indeed, for here one comes across people from all parts of India, from cities and remote villages.

Savatthi, now Sahet-Mahet, where the Buddha saent a considerable number of Vas seasons is a very charming place. The Purvaramaya built by the Migara Mata, Visaka, is half submerged by the Aciravati. The Jetavanaramaya built by Anathapindika is in ruins: its foundation can still be seen. It stands not far from the ancient city of Savatthi which, too, is now in ruins. It was at Jetavanaramaya that the Buddha, preached many of his sermons.

Nalanda and Rajagiri are places worthy of visiting. Ten minutes wa'k from the ancient Nalanda University site, stands the Nava Nalanda Maha Vihara. Here students from all parts of the Buddhist world are doing research work in Buddhism. Its principal is a recognised scholar and his book on *The Buddhist Philosophy of Universal Flux* is widely read.

It was somewhere from round about this region that the Buddha's great diciple, Sariputta came. There is a bus and rail service to Rajagaha from Nalanda. Many people go to Rajagaha to bathe in the hot springs but more go to see the places where the Buddha lived and preached.

The cave where Devadatta lived is now a mosque. Of all the places in Rajagaha, the most charming spot is the Gijjakuta. It takes one about an hour and a half to get to the place from the present town of Rajagiri but when one gets to the top of the hill he is rewarded, for here apart from the beauty of the view, is peace and quiet. The monastery built by Jivaka, the great physician, who attended on the Buddha, is close by on the way up to the hill.

Leaving these hallowed spots where the Buddha and many other great ones lived, walked and meditated we come down to the most crowded city in India — Calcutta. In Calcutta stands the Dhammarajika Vihara founded by the Anagarika Dhammapala. He was one of those true Buddhist workers who spent his life in trying to bring back Buddhism to India and recover the sacred places associated with the Buddha for the Buddhists. How ar his work has been successful can be seen by anyone going round India.

But for him Buddhist pilgrims would find it rather difficult to visit the places of Buddhist interest as is done today. To him goes the credit of awakening many noble Indians to the greatness of the Buddha's message. Many Maha Bodhi Societies and new temples stand as monuments to his greatness and sacrifice.

The Maha Bodhi centre, the headquarters, at Calcutta does an enormous amount of work in bringing Buddhism not only to the Indians but to all the world. Here in Culcutta, the Maha Bodhi centre runs an orphanage. Its director is Ven. N. Jinaratana Thera well-known for his organising ability and courage.

Calcutta is a city of books. Wherever one goes one finds books. In the afternoons, the pavements round the Calcutta University become temporary bookshops. In these bookshops are available in translation *Kama Sutra* of Vatsyayana, *Ananga Ranga* of Kalyana Malla, *Rati Rahsya* of Kokkoka, *Ratimanjari* of Jaya Deva etc.

NAGARJUNA

Further down South we come to Nagarjuna-konda which is associated with Nagarjuna. "We have in Nagarjuna one of the greatest thinkers of India, a far more vigorous sifting of the contents of experience than we found in either the subjectivists or the realists. He is sustained by an unselfish intellectual enthusiasm and philosophic ardour which aim at thoroughness and completeness for their own sake," says Dr. Radhakrishnan.

It has been recently officially stated that the excavations for Buddhist relics around the Nagarjuna-sagar project, 100 miles from Hyderabad, have been completed. Excavations point to a civilisation which is two thousand years old. These finds will be preserved in a Museum constructed on the top of the Nagarjuna-konda.

This Museum which will cost the Government Rs. 1,000,000 will be ready in 1962. Historians consider Nagarjuna-konda, the site of the excavations as a great seat of Buddhism where Nagarjuna taught and it is said that students in India and from abroad trekked to this place "to learn the precepts at the feet of the Acharya Nagarjuna."

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TOOTH RELIC FROM CHINA BROUGHT TO CEYLON

A very large crowd gathered at the Ratmalana airport, Colombo, on June 10 for the arrival of the sacred Tooth Relic of the Buddha from China. It was brought by a specially chartered Russian jet Ilyushin plane, escorted by four Ceylon Air Force jet Provosts.

The Prime Minister of Ceylon Mrs. Sirimavo Bandaranaike, the Governor General, Sir Oliver Goonetilleke, Ministers of Government, officials and diplomats were among those who had gathered for the ceremonial reception of the Tooth Relic.

Mr. Maitripala Senanayake, Minister of Cultural Affairs, Mr. P. B. G. Kalugalle, Minister of Transport, and the Chinese Ambassador were the first to board the aircraft. The Ceylon delegation that went to China to accompany the Relic also disembarked from the aircraft.

After a few minutes the leader of the Chinese delegation accompanying the Relic to Ceylon, 78-year-old Ven. Shirob Jhaltso, President of the Buddhist Association of China, stepped down from the plane.

A little later a mechanical hoist was moved up to the aircraft and the 350-pound richly decorated casket containing the Relic, was put on a hauser. The casket gleamed in the sun. It was studded with red and green gems and was intricately carved.

OFFERED FLOWERS

After the Chinese Ambassador formally handed over the casket to the Prime Minister, the Ven. Yatawatte Dhammaratana, Maha Nayaka Thera of Asgiriya Chapter, Kandy, administered the Five Precepts. White clad girls sang Jayamangala Gathas and the monks recited Pirith. The Prime Minister offered then flowers to the Relic.

The casket was then placed on a maroon and gold chariot and it moved out of the airport escorted by the Police. The road to Independence Square where the Relic was exposed to the public for worship, was decorated. The procession comprised a large number of cars in which the Governor General, the Prime Minister and others went.

Huge crowds lined the road as the procession passed.

The Relic will be in Ceylon for about two months. It will be in Colombo for two weeks at a specially constructed structure in Independence Hall, guarded by police and military personnel. The Relic will also be taken to Kandy, Galle and Anuradhapura for exposition. Crowds of devotees offered worship to the Sacred Relic throughout its exposition.

DELEGATION

The five-member Ceylon delegation which went to Peking to bring the Tooth Relic to Ceylon was led by Mr. W. P. G. Ariyadasa, Parliamentary Secretary of the Ministry of Cultural Affairs.

The members of the delegation were warmly welcomed at the Peking airport by many leading members of Chinese Buddhist and cultural circles.

The other four members of the delegation were Mr. M. J. Perera, Director of Cultural Affairs, Ven. Isurumuniya Nayaka Thera, Ven. Henpitagedera Gnanasiha Thera, and Ven. Kosgoda Dhammawansa Thera.

The delegation took with it a sapling from the Sacred Bo Tree of Anuradhapura to be presented to China.

Ven. Shirob Jaltso, president of the Chinese Buddhist Association gave a reception to the delegates Mr. Chao Pu-chu, vice-president of the Chinese Buddhist Association, said that during the past 1,500 years, the Buddhists of China and Ceylon had had frequent contacts on religious activities, but this was the first time in the history of the Buddhist relations of the two countries that a special delegation had come to carry the holy Tooth Relic of the Buddha to Ceylon for worship. He added that it would be a great event that the two holy Tooth Relics preserved in the two countries would be together once again, 2,500 years after the Buddha's parinirvana.

As Buddhists of China they had a great respect for Mrs. Sirimavo Bandaranaike, the Prime Minister of Ceylon, and all the Buddhists of Ceylon, Mr. Chao Pu-chu stated. "The friendly co-operation between the Buddhists of China and Ceylon will be strengthened day by day, and the brotherly friendship of the peoples of our two countries will be consolidated and developed day by day. Let us pray for this in the presence of the Triple Gem".

Mr. Ariyadasa expressed his gratitude for the warm reception accorded the delegation and conveyed greetings to the Chinese people from Mrs. Bandaranaike.

He said that friendly relations in the fields of politics, religion etc., had existed between Ceylon and China for over 1,500 years. One of the important instances was the visit of China's great Buddhist disciple Fa Hsien to Ceylon about 1,500 years ago. Mr. Ariyasada pointed out that although the followers of Buddhism in the two countries belonged to different sects, they were serving the common cause.

Later all the members of the delegation paid homage to the Tooth Relic of the Buddha at the Kuangchi Monastery where it was preserved and enshrined in a gold pagoda.

They also visited the hall where precious souvenirs presented by Buddhists of Ceylon and other Asian countries are on exhibit.

VISITED PAGODA

The delegation visited the New Pagoda situated in the western hills (about 26 kilometres from Peking where the Tooth Relic is housed).

This 50-metre high Pagoda was built with the help of the Chinese People's Government near the site where the Tooth Relic was discovered.

Mr. Chao Pu-chu who accompanied the Ceylonese monks and guests on the tour told them that the new seven-storey Pagoda with thirteen "string courses" was designed in 1957 and construction work which bagan that year was completed last May.

The Tooth Relic will be enshrined permanently in the New Pagoda after the interior decoration is completed.

Accompanied by Mr. Chao Pu-chu and two other vice-Presidents of the Chinese Buddhist Association, the Rev. Chu Tsan and Chou Shu-Chia, all the members of the Ceylon delegation visited the first two storeys of the New Pagoda which has interior marble facings.

Mr. Chao Pu-hu told the guests that the Tooth Relic would be enshrined on the second storey, while the rest of the building would be filled with images of the Buddha and Buddhist Scriptures in the Han, Tibetan and Pali languages.

The Ceylon delegation next visited the China Buddhist Theological Institute in Peking. The institute was founded in 1956 to train monks for higher study in Buddhism.

A RECEPTION

At a reception given in Peking in honour of the delegation, Hsiao Hsien-fa, leading official of the Bureau of Religious affairs, said that as early as 1,500 years ago the peoples of China and Ceylon began having friendly contacts and cultural exchanges, and the Buddhists of the two countries had played a useful role in this development.

The Relic, enshrined in a golden dagoba, was presented to Mr. Ariyadasa by Ven. Shirob Jaltso at a religious ceremonyheld in Peking.

At the ceremony, Mr. Ariyadasa presented to the Ven. Shirob Jaltso a sapling of the sacred Bo Tree from Anuradhapura sent by the Prime Minister, Mrs. Sirimavo Bandaranaike.

City Council Discussion

The Colombo Municipal Council accepted a motion moved by Mr. L. W. Panditha, requesting the Central Government to make arrangements to exhibit at a suitable place the Tooth Relic that will be brought from China to Ceylon to enable the pious public to worship the said relic".

Mr. Arnold Ratnayake, another member of the Council, said that they were prepared to honour a Buddha Relic even if it came from Russia, China or Poland. There was some dispute regarding the authenticity of the relic from China.

None of the Buddhist books mentioned the existence of a Buddha relic in China, When China wanted a relic from Ceylon, King Mahanama sent a replica of the Tooth Relic, which is now in Kandy.

Then there was the attempt made by a Chinese king named Chinko to rob the Tooth Relic from Ceylon when the country was ruled by King Bhuveneka Bahu. They would receive the Chinese Relic as a relic of the Mahayana Buddhists and not as a Tooth Relic of the Buddha. They could not accept the relic as a genuine Buddha Tooth Relic said Mr. Ratnayake.

Mr. B. N. Cooray said that the purpose in allowing the relic to be exhibited was to bring about disunity among the Buddhists. He then referred to the "rape of Tibet by Red China" and asked if the Chinese had any respect for Buddhism whether they would try to banish Buddhism from Tibet.

Mr. Bernard Soysa said that six hundred million Chinese have accorded respect to the relic and therefore it was not correct to brand it as a fake.

Mr. M. D. Kitchilan said that the Chinese, just to cover up the crime they committed in China were now sending a relic to Ceylon. In this instance they questioned the intentions of the mover of the motion who was a member of the Communist party.

Mr. G. B. Perera said that the explanation given by the Chinese Government regarding the relic could not be accepted by them.

Mr. Bertram Rodrigo said none of the Buddhist books mentioned the existence of a Tooth Relic in China.

(*Continued on next page*)

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ORDINATION OF SIX LADAKHIS

I READ with surprise and misgivings in the April issue of *World Buddhism* of six Ladakhi "bhikkshus" (five were sramaneras and one a bhikkshu) being ordained in Colombo.

I knew them when they stayed for some weeks in Sarnath, waiting for their visas and I also knew that their Guru had emphatically turned down the suggestion previously made by letter forbidding them to be re-ordained, since they had already received a proper and identical ordination.

This fact was, I believe, made known to the head of their monastery in Ceylon. Permission was, however, given for them to wear yellow robes as suitable for the climate since all Buddhist monks everywhere are entitled to them. On arriving in Ceylon the suggestion was again put to them that they should be re-ordained and they refused. They, however, agreed to a "re-robing ceremony" (although such a thing, apart from ordination, does not exist in the ordinances).

This is a serious matter requiring investigation, These six concerned understand only the Ladakhi language. Is it possible, therefore, that they were re-ordained without their knowledge, imagining it was a "robe-giving ceremony?" Or was there any threat that re-ordination was necessary for the continuance of their studies?

In either case the ordination was invalid since no one may be ordained unconsciously or against his will. And in either case, the ethics are very questionable. It is a serious matter even to persuade a sramanera to disobey his Guru apart from anything else.

Is there any difference between this act and the proposelytising methods of Roman Catholics so much decried by Ceylon Buddhists? I trust you will obtain a report on the matter and publish it to the satisfaction of all, since the honour of the Ceylon Sangha is at stake in this matter.

Sramanera Jivaka.
(Sarnath, India

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THE Himalayan Buddhist Society was established in June, 1960, with the aim of disseminating and propagating the Dhamma by publishing journals, books, pamphlets and also by training young men of unblemished character to become bhikkhu missionaries for the preaching of the Lord Buddha's message of Love, Truth, non-violence etc. to the people of India and of the world at large.

The Society has taken in hand the work of constructing a Buddhist Temple, a Rest House and an up-to-date Library and Reading Room for the comfort of the bhikkhus, lamas, sramaneras, nuns and lovers of Buddhism visiting Darjeeling from foreign countries.

The estimated cost of the construction is about Rs. 100,000. If the activities of the Society are to continue on an ever widening scale, it is essential that we receive generous support from well-wishers and donors.

We appeal to all followers and well-wishers of Buddhism to aid us in disseminating the Dhamma by joining as life members and contributing liberally. The life membership fee of Rs. 250/- and any donation may kindly be remitted by money order, pay warrant or crossed cheque to the General Secretary of the Society.

Prof. B. Aryadeva,
(Mithila Research Institute, Dharbhanga, *President.*)

P. T. Lama,
(General Secretary).

ANOTHER TOOTH RELIC

ACCORDING to the Archaenological Commissioner of Ceyloto Dr. C. E. Godakumbure, the mosl interesting find of the Archaeologica, Department last year was the discovery of Mahinda's pillar inscription at Kirinda, in south Ceylon, which records that King Kavantissa buried at Tissamaharama, under the Maha Thupa, the lower left jaw Tooth Relic of the Buddha.

Dr. Godakumbure said that this discovery was of far-reaching importance yielding very interesting and hitherto unknown material relating to the history of Buddhism in Ceylon.

The inscription referred to a tradition then current about the enshrining of a Tooth Relic of the Buddha (mentioned precisely as one from the lower left jaw) at the Maha Thupa of Tissamaharama by King Kavantissa, whose date is some four centuries anterior to the advent to Ceylon of the more famous Tooth Relic of the Buddha now at the Temple of the Tooth in Kandy.

Tracing the history of the Tooth Relic, Dr. Godakumbure said: "From what is said in the *Mahaparinibbana Sutta*, the story of the Buddha's decease and disposal of the relics, there were only four Tooth Relics of the Buddha. The four were taken respectively to the world of Sakra, the Naga world, Kalinga and Gandhara.

According to pilgrim verses composed in the first century of the Buddhist era, Sinhaladipa (Ceylon) takes fourth place and not Gandhara. There is further evidence from the historical geography of Ceylon to show that the earlier colonisations of the Island by Aryans would have been from the north-western regions of India such as Gandhara, the Indus basin and the dry Kathiawar peninsula.

These early Aryans would have landed in the regions of Magama, Sithulpauwa and Kataragama in south Ceylon. Names that were current in the north-west region of India are found in inscriptions near Situlpauwa.

"We know from our chronicles that the Tooth Relic from Kalinga was brought to Anur dhapura, in the regin of Kitsirimevan (A.C. 301-328). The history of this Relic is well-known. But Magama—now Tissamaharama—Tooth Relic of the Master had the honour of possessing a four or five centuries earlier".

Vesak Celebrated for Second Time

VESAK was celebrated for the second time in London on May 29 at the London Vihara. It was the variance of the Eastern calendar which brought about this event.

On May 29 Buddhists in Cambodia, Thailand and Laos observed Vessak Day and a special service was held at the London Vihara to synchronise with the celebrations. Over one hundred Buddhists of all nationalities took part.

CEYLON

In Ceylon, some Buddhists celebrated Vesak on May 29 and 30 in preference to April 30 which, they said, was not the proper Vesak Day.

Some of the places where these celebrations took place were Beruwala, Hikkaduwa and Ratgama in south Ceylon. Pandals were erected and other decorations and illuminations marked the day.

CHINA

The birthday of the Buddha was celebrated in Peking on May 22, at religious services by Buddhists. The birthday falls on the eighth day of the fourth month, according to the Chinese lunar calendar.

At the Kwangchi Monastery the Ven. Shirob Jaltso, President of the Chinese Buddhist Association, officiated at the service. Monks, nuns and lay followers sprinkled holy water on the miniature golden statue of the Buddha and made three rounds of the main shrine after the service in honour of the Buddha.

Incense was burned, offerings made and sutras chanted at the service. Ven. Shirob Jaltso and Lama Gelstsang, vice-president of the association, sprinkled holy water on a silver mirror as a token of the bathing of the Buddha at his birth.

Chao Pu-chu and Chou Shu-chia, Vice-Presidents of the Chinese Buddhist Association, also attended the service.

According to the association, religious services in honour of the birthday of the Buddha were held in temples, monasteries and other religious institutions throughout China.

A big fair held in Shanghai once a year on the occasion of the Buddha's birthday concluded on May 26. The five-day fair was held in the vicinity of the Chingan Monastery, an old monastery built in the 13th century. This traditional fair has been held annually for more than 80 years.

INDIA

The Buddhists of Nagpur celebrated Buddha Jayanti with great enthusiasm from April 29 to May 3. The Ven. Bhikshu Sangharakshita of Kalimpong went specially to Nagpur to participate in the functions.

On April 29 the Ven. Bhikshu gave a lecture on "The Significance of Buddha Jayanti" at the Accountant-General's Office, Post and Telegraph Department. At 8 p.m. he installed a Buddha-image and delivered a religious discourse at Juni Mangalwadi.

On April 30th, the Buddha Jayanti celebrations began at the Ambedkar Bhavan. At 8.30 a.m. Bhikksu Sangarakshita addressed a large gathering at the Mor Hindi Bhavan on "The Universality of Buddhism" under the presidency of Shri N. V. Gadgil, Governor of the Punjab, the meeting being organised by the Buddhists and Scheduled Castes Welfare Association. At 10 a.m. the Ven. Bhikshu addressed a meeting at Lashkaribagh and at 11. a.m. announced the examination results and gave a short speech at the Milinda Vachanalaya, a girls' school established by the Buddhists of the locality.

At 6 p.m. a grand torchlight procession, organized by the Bharatiya Bauddha Mahasabha, Nagpur Branch, started from Lakshkaribagh bearing a life-size standing image of Lord Buddha. At 9 p.m. it reached the Diksha Ground, where the Ven. Bhikshu Sangharakshita and local Buddhist leaders addressed the vast gathring on the significance of the great occasion.

At 10 a.m. on April 1st Bhikshu Sangharakshita addressed a Buddha Jayanti meeting under the auspices of the Model Mills Chawls Vihara Committee. In the evening, accompanied by Ven. Bhikkhu Vivekananda, Shri Kawade and Shri Kosare, president and secretary respectively of the Bharatiya Bauddha Mahasabha, Naapur Branch, and Shri A. R. Kulkarni, he motored about 40 miles out of Nagpur to the village of Deoli, where he installed the image of Lord Buddha in the newly constructed temple and addressed a public meeting.

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On 2nd 3rd April Buddha Jayanti meetings were held at Indora and other parts of Nagpur at which both Ven. Bhikkhu Vivekananda and Ven. Bhikshu Sangharakshita spoke on the significance of the occasion.

Buddha Jayanti was celebrated at Kalimpong under the joint auspices of the Triyana Vardhana Vihara and the Maha Bodhi Society, Kalimpong Branch, on Sunday April 30. The function was arranged by Sramanera Prajnaloka, who conducted a religious service in the shrine and delivered a discourse on the significance of the day to the assembled devotees and friends.

EAST PAKISTAN

Vesak is a thrice-blessed day for Buddhists. Buddhists all over East Pakistan celebrated Vesak on April 30.

Devotees offered prayers, speeches were made and songs in praise of Gautama Buddha were sung. Radio Pakistan, Decca, broadcast a special musical feature on Vesak.

BELGIUM

(From Anagarika Vasukyananda)

April 30 being fullmoon day, the Vesak festival, it was decided by the International Buddhist High Council, would be celebrated in Europe at the time of the new moon, that is to say, between May 14 and May 22, 1961.

It is impossible to over - emphasize the importance this festival holds in the eyes of Buddhists the world over. The Lord Buddha of this cycle was born, in fact, on the fullmoon day of May, 623 A.C. He attained Enlightenment at the time of the full moon of June 587, and he gained Parinibbana on the full moon day of October 543 A.C.

From these dates one can see the significance of the full moon in the commemoration of the three principal stages in the life of the Blessed One. That is why the celebration takes place on the full moon day of May, called Vaisakha in India, and Vesak in the West.

A Sinhalese prophecy more than a century old, said that Buddhism would experience a revival after 2500 years. And, in truth, whether in India or Japan, America or Europe, we can see the teachings of the Buddha being studied and followed by increasing numbers, almot side by side, it may be said, with a disappointing growth of materialist doctrines.

Vesak is therefore an unrivalled opportunity to bring all Buddhists together in a spirit of love and compassion for all beings and non-beings, caught in the meshes of a civilization that is tending more and more to lead mankind towards gratification of their sensual passions in order to drive unwholesome benefits therefrom. We ought therefore these days remember to recall the Precepts to mind and strive to follow them to the best of our ability — which is far from easy in a human society so depraved as ours.

May the pure flower of the white lotus be to us a more living symbol as it rises unblemished from the muddy waters of the lake and offers the support of its petals to the majestic swan of the highest Wisdom under the sun of knowledge.

During the service chanted at the Vesak festival, the monks recited the following verse in Tibetan.

"The Tathagata by his marvellous power.

Makes the water of the heavens and the water of the earth clear and pure,

Free from all impurities.

So does the Blessed Buddha purify the spirit and point the way to nibbana."

Let us join in this undertaking and strive to be worthy of it. Blessed be the name of the Buddha.

CORRECTION

The contribution, "Buddha Sasana Mandalaya for Ceylon", which was published in the February, 1961, issue of *World Buddhism* was by Mr. Bernard Lentz of California and not by Mr. K. Hyde, as erroneously stated.

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THE ABHIDAMMA ASPECT OF BUDDHISM

THE PSYCHOLOGICAL ATTITUDE OF EARLY BUDDHIST PHILOSOPHY By Lama: Anagarika Portland Street, Govinda, Rider & Co. 178-202, London W. 1, England 30 sh.

THE subject of Buddhist philosophy or Abhidhamma has been discussed and elucidated by Buddhist authors of various climes and countries, but one of the most lucid expositions of this deep aspect of the Dhamma is contained in this book by the Lama Anagarika Govinda.

Before plunging into the subject he makes clear the position of Buddhism and what he means by philosophy.

"It has become a fashion", he says, "to call Buddhism a philosophy pure and simple or to identify it with one or the other of its branches — psychology and ethics. But Buddhism is something more, otherwise it would have remained merely a matter of aesthetic pleasure for a few *beaux esprits*, philosophers and historians".

The philosophical side of Buddhism is only the theoretical side, he points out, and not the whole of it. Philosophies and scientific systems "have never been able to exercise a dominating influence on the life of humanity" because the truth contained in them "is only of the retical value, born by the brain and not by the heart."

Lama Govinda begins this very instructive analysis with a chapter on the origin of Religion and the early stages of Indian thought, dividing the periods into the Age of Magic when there were charms for every situation of life, polytheism, the Problem of God and the Problem of Man.

Charms were as free from moral or religious considerations "as the prescriptions of a physician" and, in fact, they were mainly concerned with bodily welfare. It was only a defence against unknown powers, merely based on fear.

In the next stage the world "had become the enlarged body of man, an anthromorphic universe." In the third stage man created his gods according to his image, but when these gods no more represented his image he discarded them. "It is only the uncreative minds, the non-thinking masses, who turn religion, which was the product of abundance, into an outcome of fear and spiritual poverty," says Lama Govinda.

"Finally the old gods are replaced by an overlord, a super-god, in whose shadow they lead a ghostly existence. But this super-god himself is not more than an ultimate abstraction, about which nothing can be said or known and which, therefore, can have no influence in life".

After the failure of the god-idea, man reached the limits of his world exploration and "is turning back towards his starting point: towards himself". And this is the fourth stage. Man has recognised the possibilities of his own consciousness and psychic forces and his aspirations have turned from the unity of the universe to harmony within himself — freedom, which is one of the fundamentals of Buddhism.

Now the "totality of the psychological and philosophical teachings of Buddhism" is the Abhidhamma, with which this book is mainly concerned. Abhidhamma "is the point of departure of all Buddhist schools and tendencies of thought."

Lama Govinda contends rightly that without a knowledge of the Abhidhamma, the nature and development of Buddhism must ever remain wanting in clearness.

He also poins out that so numerous is the Buddhist scriptures that a lifetime would be too short for their complete study. Even the sacred scriptures of a single School of Buddhism would be sufficient to keep a scholar busy all his life.

Fortunately, the Buddha was not only a seer but an equally great teacher. It is a special feature of the Buddha's method of teaching that he never expressed a thought without showing the way to it and that he condensed his fundamental teachings into such a concise system that every thinking man can follow them and work out his salvation by his own effort.

"In fact, there is hardly any religion or philosophy that can boast of such easily accessible formulations, which neither demand scientific training nor faith in fantastic assumptions or other intellectual sacrifices". The Buddha was a genuine "free-thinker" because he not only conceded everybody the right to think independently, but because he kept his own mind free from theories, thus refusing to base his teaching on mere beliefs or dogmas.

The Buddha calls human birth "the good way" for which even the devas must strive, if they want to attain the highest goal. "What other religion has granted to man such a position?" asks Lama Govinda.

Finally, he says: "It is obvious that Buddhism represents a complete revolution of all conventional views and that the negative character of its formulations contributes to the difficulties which frighten the average man. To him the anatta-idea means the destruction of his personality, the anicca-idea the dissolution of this world .

"But the anicca-idea does not deny the 'existence' of things, but only their permanence, and in the same way the anatta-idea does not proclaim that there is no 'self' but only that there is no permanent 'self' .....

"He who wants to follow the Path of the Buddha must give up all thoughts of 'I' and 'mine'. But this giving up does not make us poorer; it actually makes us richer because what we renounce and destroy are the walls that kept us imprisoned; and what we gain is supreme freedom."

The book contains a number of diagrams which explain various aspects of the Abhidhamma. It also carries a valuable Appendix which further explains subjects such as Vedana and Hetu and a number of tables pertaining to them.

A. de S.

BUDDHISM FOR THE GENERAL READER

THE LIFE OF THE BUDDHA: by L. Adams Beck, with an Introduction by George F. Maine. Wm Collins Sons and Co. Ltd., London and Glasgow 6sh.

THIS a descriptive life of the Buddha by Mrs. L. Adams Beck who had earlier written a number of historical romances under the pseudonym "E. Barrington".

This book has been written with a view to record in outline the plilosophy of Buddhism in order that it may be understood and assimilated by the general reader.

In the introduction Mr. Maine points out that "whatever his religious convictions, the reader of

this book cannot but be impressed by the great figure of the Lord Buddha, the august beauty of his life, the sublimity and tenderness of his character and the truth of his teaching".

It is also pointed out that Buddhism has suffered many vicissitudes and undergone many changes in the course of centuries, but the purity of its ethics and the wisdom which it embodies are essentially permanent. "In an age of sophistry and dogma, the Buddha enabled his hearers to perceive old truths in a new dimension, teaching men that life is not a problem but a reality to be experienced".

These essential principls of Buddhism, Mrs. Beck attempts to perpetuate in this publication which is certainly a valuable addition to the large and increasing number of books on the life of the Buddha, which have been published.

Apart from the descriptive flourishes with which the book abounds, Mrs. Beck has adopted a language which is in keeping with the subject treated. She begins every chapter with the familiar words found in the Buddhist scripture : "Thus have I heard."

But the descriptive language predominates. Here is an example taken at random:

> 'But Yasodara, going through the garden ways, past groups of tall flowers bee-haunted, flickered about by rose-coloured and black butterflies, caught wafts of varying perfumes, like strains of music through the opening and closing of celestial doors, so sweet was the world that day. The jewelled peacock and his wife led forth their train of little ones to pace in deep grass and silver pheasants went daintily in the plumed shades of the bamboo and their young followed rejoicing in life and warmth and plenty, and birds, hidden in high branches sang as if never they would cease, and above all folated the blue sky—as blue pure and strong as that ofthe infinite ocean, and life and love wandered hand in hand along the blossomed earth in sunlight like clear water."

In this fashion she describes the birth of Prince Siddhartha, the pleasures of his palace, his marriage, the Renunciation, the search for Truth finally ending in the discovery of the Four Noble Truths and the Noble Eightfold Path, his mission and the final Passing Away.

She concludes in a strain familiar with the conclusion of Sir Edwin Arnold's *The Light of Asia:* "With lips of clay have I told that which cannot be uttered and with mortal thought have I set forth the Highest. And well I knew this could not be, for it is above the flesh and the tongue cannot speak it".

A. de S.

DHAMMAPADA IN RUSSIAN

RUSSIAN Buddhists will soon Read the *Dhammapada* in their mother tongue. The Government of the USSR has commissioned a team of translators to go ahead with the translation.

According to Dr. G. P. Malalasekera, former Ceylon Ambassador in the Soviet Union, the Russian Government hopes to print 40,000 copies of the *Dhammapada* in the first instance.

PELICAN BUDDHISM OF MR. HUMPHREYS

MESSRS. CASSELS of London are said to be doing an entirely new edition of the famous Pslican book *Buddhism* by Mr. Christmas Humphreys. The book is expected to be published early next year at about 18 *sh.* a copy.

Mr. Humphreys' Pelican *Buddhism* has already sold some 170,000 copies and the publication of a new edition is certainly a compliment to the work of Mr. Humphreys.

But this does not mean that the cheaper Pelican edition will cease to be on sale. A further printing of this, substantially corrected, will be published at the same time.

TEACH YOURSELF ZEN

THE publishers of the popular Teach Yourself series of books, the English University Press Ltd., has asked Mr. Christmas Humphreys to contribute to the series a volume on Zen.

After some consideration Mr. Humphreys has agreed to do so with the sub-title "A Way of Life," the emphasis being on Buddhism.

TIBETAN SANSKRIT CULTURE

THE International Academy of Indian Culture is publishing an encyclopaedia of Tibetan Sanskrit culture and history in 20 volumes.

These volumes will cover a period of about 1,000 years, the most important period being between the 7th and the 13th centuries.

The encyclopaedia will throw special light on the "glorious culture" of the Himalayan Buddhist State, according to Dr. Raghu Vira, president of the Academy.

The Dalai Lama and several other Tibetan scholars now in India will help the Academy in preparing the volumes.

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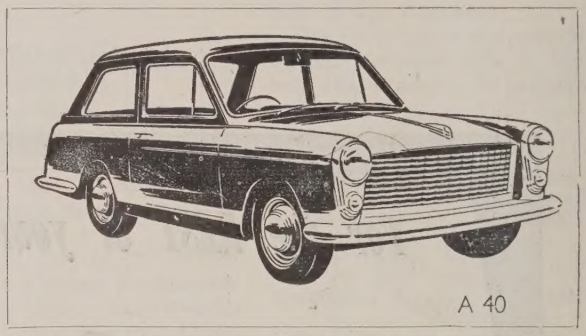
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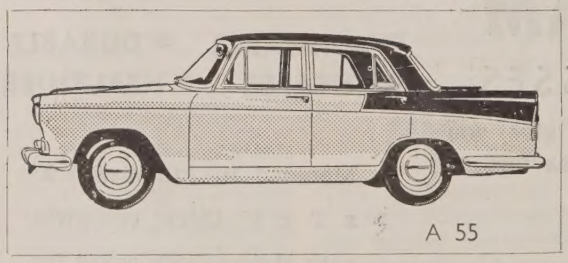
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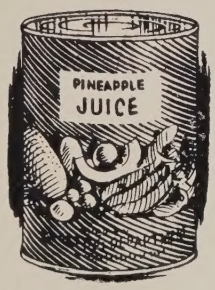

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